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Inter-religious Conference on Article 9

Editorial

Article 9 in the Japanese Constitution is a "no war" clause. In it, Japan renounces war forever. The Constitution took effect on May 3, 1947. However, there is a movement to eliminate Article 9 and Japan has gradually moved in the direction of becoming a war-waging country. But there is hope; an ongoing movement to keep Article 9 is also growing. The Asia Inter-religious Conference on Article 9 and Peace in Asia Conference



Group photo from Inter-religious on Article 9 of the Japanese Peace Consitution

brought together people from all over the world and many faith communities who supported Article 9 and the challenge for peace that promotes "justice, peace and respect." It is a sin to use violence against humanity. the righteousness of God is the partner of peace-i.e. shalom. "...Steadfast love and faithfulness will meet; righteousness and peace will kiss each other." (Psalm 85:10) For all of us who value peace, we are called by God to fulfill this mission.

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Asia Inter-religious Conference on Article 9 of the Japanese Constitution

- Theme: Article 9 and Peace in Asia
- Participants: About 40 participants from various churches and ecumenical organizations in Asia as well as from other areas in the world were invited. Participants were selected to ensure that voices from different religions and regions would be included. The total of 220 people from Korea, Taiwan, Okinawa, Hong Kong, Philippines, Malaysia, Singapore, Australia, India, Sri Lanka, United States, United Kingdom, Switzerland, Germany and Japan participated.
- Duration: November 29 -December 1, 2007
- Venue: Korean YMCA Hotel in Tokyo, Japan (2-5-5 Sarugaku-cho Chiyodaku, Tokyo)(Phone # 03-3233-0633)(Fax # 03-3233-0633)
- Host Committee and Organizations: National Christian Council in Japan (NCCJ), Catholic Council for Justice and Peace, Japan Evangelical Association, Ayus Network of Buddhist Volunteers on International Cooperation, Nipponzan Myohoji, Christian Peace Network, Inter-Religious Peace Network, Inter-Religious Association and Unity on Article 9
- Supporting Organizations: World Council of Churches, Christian Conference of Asia, Okinawa Christian Council.
- Sponsoring Organizations: Niwano Peace Foundation, United Church of Canada (UCC-JGER), Common Global Ministries United Church of Christ/Christian Church Disciples (CGMB), Association of Protestant Churches and Missions in Germany (EMW), Council for World Mission(CWM), Presbyterian Church U.S.A. (PCUSA),US-Japan Committee for Racial Justice (UJCRI) Shinanomachi Church (UCCJ)
- Main Program:
 1. Keynote Address: on Article 9 and Peace in Asia
 2. Panel on the Praxis of Non-Violence and Peace/ Panel on the Article 9 and Militarized World
 3. Group Discussion of Action Plans
 4. Adoption of Conference Statement
 5. Article 9 Peace Concert:
 6. Prayer for Peace & Peace March
 7. Press Conference
- Secretariat:
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"Global Article 9 Conference to Abolish War"

On May 4 at the Makuhari Messe International Convention Complex in Chiba Prefecture, Japan, thousands of peace activists, artists and scholars, Nobel Prize Laureates, and anyone concerned about peace from all over the world gathered to support the existence and principle of Article 9.

Discussions centered around how to create a "culture of peace" and what we can do to realize the principle of Article 9 through disarmament, demilitarization and creation of an international movement for realization of "peace without force." Article 9 stipulates, "The Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes." Mairead Corrigan Maguire, who won the Nobel Peace Prize in 1976 for her contribution to ending the conflict in Northern Ireland, said the ideal of Article 9 "continues to inspire many people."

Cora Weiss proposed that participants encourage governments and nongovernmental organizations globally to follow the principle of the constitutional clause. (Cora Weiss

is from the United States and is President of the Hague Appeal for Peace. Well known as a peace activist since the early '60's, when she was a co-founder of Women Strike for Peace which played a major role in bringing about the end of nuclear testing in the atmosphere. She was a leader in the anti-Vietnam war movement, organized demonstrations, including the largest one on November 15, 1969 in Washington, DC. As Co-Chair and Director of the Committee of Liaison with Families of Prisoners Detained in Vietnam, she organized the exchange of mail between families and POW's in Vietnam which revealed the names of those alive and arranged for and accompanied some returning POW pilots.)

The committee for this conference consisted of 50 nongovernmental organizations. Peace activist, Sr. Filo Hirota, who worked with the international interreligious Article 9 conference held in November in Japan at the Korean YMCA and is on the Catholic Conference for Justice and Peace Commission, is on the committee.

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Asia Inter-religious Conference on Article 9 and Peace in Asia

November 29-December 1, 2007

Statement

We, the participants of the Asia Inter-religious Conference on Article 9 and Peace in Asia, call on the Japanese government to honor both the letter and the spirit of Article 9 of its constitution: to never act as an aggressor in war nor actively support any aggressor in any violent action or any action that may threaten the spirit of the preamble of the constitution, which says that all people of the world have the right to live free from fear and want. As religious people we believe that Article 9 honors the religious mandate of "You shall not kill" and promotes the nurture of all life. We call on Japan to honor its constitution to be a non-violent nation.

In this conference, we have become aware that 62 years after World War II, Japan is accelerating a process of radical change in its involvement in war. From being a country that collaborates and supports war, it is now pushing to become a country that can wage war through a revision of Article 9.

We were reminded that peace can never be achieved through military violence but only through promoting a culture open to patient dialogue and diversity that promotes justice, equality, and respect.

The current transition is intimately connected to the global realignment of the United States (U.S.) strategy. Japan's cooperation in this objective consolidates the defense structure of what the Pentagon calls the Arc of Instability, which spans from Eastern Europe over the Middle East and India to East Asia. The realignment, which is the greatest since the Korean War, lies in the whole gamut of strengthened military cooperation ranging from Japan's commitment to full participation in ballistic missile defense, search and destroy operations, intelligence, surveillance and reconnaissance, counter-terrorism including fingerprinting of visitors to the U.S. and Japan. The realignment also 'justifies' Japan's deployment of the Self Defense Forces outside Japan and the expansion of the U.S. military presence in Japan, use of her seaport and airport facilities, roads, water spaces, and control of airspaces and frequency bands.

Along with this move, the efforts to strengthen "patriotism" in recent years through laws such as those on the Hinomaru (national flag), Kimigayo (national anthem), wire-tapping and emergency legislation were set in place. In addition to the Diet's passing of the amendment to the Fun-

damental Law on Education, which is patriotic-centric, the Japanese government has been in the process of changing the constitution and particularly targeting Article 9. The Diet on May 14, 2007, passed into law a controversial national referendum bill for constitutional revision. This law has paved the way for a change in the constitution, which has become a real political goal with parliamentary time set aside for it.

In the light of these dangerous developments in Japan, we cannot be passive spectators. Based on our religious teaching, we believe that:

- War is always a crime
- War brings death both to the body of the victim and the soul of the perpetrator

We commit ourselves to:

- Sincerely practice the spirit of Article 9 at all times and in all places
- Protect the dignity of the victims of all forms of violence

Religious communities from Asia and the world were called to Japan to hold an "Asia Inter-religious Conference on Article 9 and Peace in Asia." In response, religious leaders from Korea, Taiwan, Okinawa, Hong Kong, Philippines, Malaysia, Singapore, Australia, India, Sri Lanka, United States, United Kingdom, Switzerland, Germany and Japan met to study and listen to keynote addresses and panel presentations, to discuss action plans, to pray and sing together in a peace concert and peace march. Appeals were made by participants from Burma and the Philippines to address the critical situations in their countries. The meeting was held at the Korean YMCA in Tokyo, Japan, November 29-December 1, 2007 and was attended by 220 people. The meeting expressed the need for ongoing gatherings of this kind.

In order to promote the movement for Non-violence and Peace, and in line with our commitments we make the following appeals.

- I. We petition the Japanese Government to:
 1. Revise its treaties and commitments and rectify future treaties in accordance with Article 9
 2. Revise Japan's foreign policy away from U.S. influence towards a peace oriented diplomacy with special emphasis on North-East Asia

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Global Article... (Continued from p. 2)

The event's organizers said in a statement, "We believe that Article 9 of the Japanese Constitution constitutes a world-class model for peace and should be protected as a global treasure for future generations." But, it added, "there are increasingly vocal calls from within Japan to get rid of this article of the constitution." (Last year, under then-Prime Minister Shinzo Abe, the Japanese parliament approved a plan for a constitutional referendum, with a possible vote as early as 2010. This would give the armed forces more glo-

bal power and Japan the right to fight in a war.) The committee held one-day meetings to promote Article 9 in Hiroshima and in Sendai and Osaka during Japan's Golden Week spring holidays and a total of some 20,000 people convened in these four venues total.

"We believe we can make full use of Article 9 to tackle current global issues, such as poverty and terrorism," said Akira Kawasaki, one of the organizers from Peace Boat. "We aim to create a new international movement to realize 'peace without force' through the ideal of Article 9."

Asia Inter-religious... (Continued from p. 2)

3. Stop the construction of the new base in Okinawa, reduce the number of bases, aiming for permanent closure
4. Withdraw troops deployed abroad
5. Repeal the National Referendum Bill
6. Acknowledge responsibility for aggression against the people of the Asia Pacific region and have the Diet make a formal apology
7. Abolish the "military" by transforming the Self Defense Forces into a civilian rescue and relief team
8. Rescind the immigration legislation requiring fingerprinting of foreigners entering Japan, which creates mistrust



Tokyo Ecumenical and Interfaith Council meet for lunch at NCCJ on January 31, 2008.

II. We call on religious circles and persons in Japan to:

1. Be in solidarity with citizens' peace movements, particularly by participation in the Global Article 9 Gathering to be held in Japan in May, 2008
2. Deepen your prayerful concern and commitment to peace-building, caring for all lives
3. Teach the next generation about the historical facts of aggression
4. Support actively "Declaration of a demilitarized zone" wherever each religious institution is located.
5. Encourage spiritual solidarity among religious leaders to promote life and peace
6. Create new peace education and discourse based on different religious traditions and actively engage in peace education

III. We call on religious circles and persons of Asia and the world to:

1. Treasure Article 9 as a patrimony of the whole human race and establish a global Article 9 network
2. Encourage a clause in favor of demilitarization and

renunciation of war to be included in the constitution of every nation

3. Chart a new path for human history, using every opportunity to publicly call for abolishment of all war
4. Invite their community to pray and act for peace and non-violence and designate a special peace day in Asia
5. Stand up for their religion whenever it is being abused as a support for perpetrating violence and repent for any complicity
6. Share information about violations of human rights in the world, organize protest actions combined with prayer and promote democracy
7. Ask the Japanese government to keep Article 9 and make it a living reality
8. Establish an international people's peace tribunal to expose as unconstitutional or unethical, acts or policies of war making
9. Look for a way to encourage conscientious objection

Final day of Inter-religious Conference for Peace in Asia and Article 9 where hundreds gather for a peace walk.



Resolution in Support of Japan's Article 9 and Peace in Asia and the World

Adopted by the Common Global Ministries Board of the Christian Church (Disciples of Christ) and United Church of Christ, meeting in Indianapolis, Indiana, April 5, 2008

Background

An Inter-Religious Conference on Article Nine and Peace in Asia was held November 29-December 1, 2007 in Tokyo, Japan. This historic peace conference was convened by the National Christian Council of Japan and was attended by over 200 international leaders of diverse religious traditions, including Global Ministries Co-Executives David Vargas and Cally Rogers-Witte and East Asia Area Executive Xiaoling Zhu. The Conference issued a Statement calling for solidarity in support of Japan's Article Nine and affirming the global need to renounce the use of war.

Adopted in 1947, Article Nine of Japan's constitution renounces war as a means to resolving international disputes and forbids Japan from maintaining standing military forces. Japan's demilitarization and constitutional commitment to oppose war has been the emblem of a nation once humbled by war but now strengthened through peace. Article Nine has been regarded around the world as a model for state pacifism. However, efforts in recent years both within Japan and internationally have tried to remove Article Nine or significantly weaken Japan's commitment to peace.

Japan has developed a more offensive military posture as part of the United States' post-September 11 global strategy of containing perceived threats to U.S. interests from the Middle East to the Pacific Rim. The U.S. regards Japan as a key ally in the region and has increased its military presence and operations in the country. Nationalist interests in Japan have used appeals to patriotism and fear of terrorism to lobby for an end to Japan's demilitarization and increased participation in US-allied security strategies. As a result, Japan's Self Defense Forces have been increasingly deployed outside the country and Japan's Diet (Parliament) passed a law in 2007 establishing a process to revise the constitution in 2010.

Participants at the Article Nine Conference have called on international partners to support Japanese movements to keep and to strengthen Japan's Peace Constitution. Moreover, in this time of increased global militarization and strategic division of nations through fear and coercion, the Conference seeks to advance the spirit of peace expressed in Article Nine throughout the world.

Whereas, Article Nine of Japan's 1947 Constitution inscribes the commitment of the Japanese people to seek "an international peace based on justice and order" and to "forever renounce war" as a right or means to achieve peace; and

Whereas, recent efforts in Japan and by its strategic international allies have sought to end Japan's Peace Constitution by rescinding Article Nine or circumventing its commitment to demilitarization and non-belligerency; and

Whereas, the National Christian Council of Japan and participants gathered on November 29-December 1, 2007 in Tokyo, Japan at the Inter-Religious Conference on Article Nine and Peace in Asia have affirmed the importance of Article Nine in maintaining Japan's commitment to peace and in communicating to the world a renunciation of war, and have called on the international faith community to support Japanese efforts to keep Article Nine and to convey its message of peace to other countries;

Therefore let it be resolved that the Common Global Ministries Board of the Christian Church (Disciples of Christ) and United Church of Christ receive with affirmation the Statement of the Inter-Religious Conference on Article Nine and Peace in Asia, supporting the Conference in calling for the establishment of a global Article 9 network that would

- seek to include national demilitarization and the renunciation of war in the constitution of every nation,
- serve as a popular forum to "expose as unconstitutional or unethical, acts or policies of war making,"
- "share information about violations of human rights in the world," support non-violent "actions combined with prayer and promote democracy," and
- seek to "encourage conscientious objection"; and

Let it further be resolved that the Common Global Ministries Board dedicates to promote beyond Japan the spirit of peace embodied in Article Nine by inviting members, congregations, and Conferences and Regions of the United Church of Christ and Christian Church (Disciples of Christ) to

- "pray and act for peace and non-violence," considering Asia Sunday (the Sunday before Pentecost),

(Cont'd on p. 7, col. 1)

Takako Doi - Headline Speaker for the Peace Conference

Born in Kobe, Hyogo Pref. in 1928. A Japanese Constitution scholar and politician who has served in the Diet for 12 terms, and was its 68th President, 2nd Chairperson of the Social Democratic Party (SDP), and 10th Chairperson of the Japan Socialist Party (JSP). A Graduate of Doshisha University School of Graduate Studies (Masters of Law Degree). In 1986 she became the first female leader of a political party division in the history of constitutional government in Japan. In the 1989 elections of the House of Representatives, the Socialist Party won more than double its former number of seats, leading to wider popularity - called the Madonna Boom - and fame for her remark at the time, "The mountain has moved". She continues to speak and lecture around Japan on the Constitution of Japan and its protection.

I heard her speak on the morning of Thursday 29th November. Below is a short summary of what she said, taken from my notes.

Good morning, ladies and gentlemen. My name is Doi Takako. Thank you for your introduction. I am extremely grateful for the invitation to speak today at the Inter-religious Conference on Article 9 and Peace in Asia. We have just been given the chance to meet the delegates from each country. All of us have been deeply moved by the presentation by Lim Dong-Won, a former Unification Minister of South Korea. I myself am feeling nostalgic after seeing one old friend after another again after many years, making me very happy to have been given the opportunity to attend today. Please allow me to begin by taking this opportunity to say a few words of thanks from the podium for the hard work of all those involved in the preparations for such an important opportunity as this, before proceeding to the main content of my speech.

I have had the honor of being asked to be one of the first speakers at this opportunity to consider Article 9 of the Constitution of Japan together with all of you, a role I have had the audacity to accept. It is a great honor. Once I start

talking, I have the bad habit of forgetting about time. Today, I have prepared a written speech in the hope that I will not cause that sort of trouble. This is a popular method these days, so I hope you will forgive me for joining this trend and reading a prepared talk.

May I begin by addressing postwar Japan and the role of the Constitution of Japan. Now, in 2007, it has been 60 years since the Constitution came into effect. As you know, Japan had a different constitution before the war. That was the Constitution of the Empire of Japan. That Constitution came into effect in 1889, and Japan was under its authority for the following 56 or 57 years until its role, and existence, came to an end with Japan's defeat. I was born many years ago, and when I was still a young girl, until the age of 17, I was brought up under the Constitution of the Empire of Japan. Since then, I have lived under the Constitution of Japan until today. Even today, it seems there are some politicians who would like to return Japan to a direct continuation of the authority of the former Constitution should the opportunity arise. If we look closely at the expressions they often use, "history and tradition," we find that the present Constitution of Japan possesses a history and tradition that already transcend those of the former Constitution. The Japanese alive today who were born under the new Constitution far outnumber those who experienced life under the previous Constitution of the Empire of Japan. More people who were born under the Constitution of Japan are living in good health today. For this reason, I feel that even politicians who say they want to return to the old Constitution should fully respect the history and tradition of this new Constitution of Japan.

When we talk about the difference between the Constitution of the Empire of Japan and the Constitution of Japan ... I believe they are as different as heaven and earth. First, in the Constitution of the Empire of Japan, sovereignty did not reside in the people. The sovereign was the Tenno (Emperor), said to be of divine descent. The people were referred to as subjects, who existed only to obey and support the



political authority of the Tenno. In particular, women were not treated as equals with men, and right to the very end had neither the right to vote nor the right to stand for election. The military was placed under the command of the Tenno, in a mechanism that did not permit its command by the government. Supreme command of the military, as set out in Article 11 of the Constitution of the Empire of Japan, was determined according to the authority of the Tenno. This was independent of regular affairs of state, and when put into effect took the form of a signature by the General Staff or the military command.

The young men of Japan were conscripted into this military by means of a single postcard. Within the military their human rights were set aside, and they were sent off to the series of wars launched to invade neighboring countries. Japan colonized Taiwan through the Sino-Japanese War, the Korean Peninsula through the Russo-Japanese War, and advanced into China by way of the former province of Manchuria, advancing on Heibei and finally entering into war with America. The nation caused a situation in which the death toll among Japanese alone exceeded three million, and several tens of millions of Chinese, Southeast Asians, and other Asians were killed. The Constitution of the Empire of Japan was a key factor in bringing about these circumstances.

Postwar Japan may be said to have taken its first steps out of a profound remorse for this situation. The populace, who had lost many of their family members, friends, and acquaintances, were determined never again to repeat such a war. The Constitution of Japan, promulgated in 1946 and brought into effect in 1947, was an expression both of this determination and of a further hope.

I well know about that time. Those were days in which we had no clothes to wear, lacked food, had no house to live in, and had no idea how we were going to make a living

again in the future. However, what was felt by people—for whom just living was the most important thing—was that they would never go to war again, that war was wrong under all circumstances. I think that for this reason many young people were extremely hopeful and energetic, because they had a tomorrow to look forward to. Women in particular gained the rights to vote and to stand for office, and the women of the era in which the Constitution took shape were dynamic. I still remember today how strongly I felt that when I looked at my mother and grandmother.

The sovereignty of the people, respect for fundamental human rights, and pacifism are said to be the three pillars of the Constitution of Japan. There is no constitution of any nation that does not deal with the sovereignty of the people and human rights. These are laid out in every country's constitution, but the pacifism of the Constitution of Japan is clearly its most important distinguishing feature. As you are all well aware, this pacifism is set out in concrete terms as Article 9 of the Constitution. Article 9 states, "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes." This first paragraph of Article 9 extremely clearly stipulates the concrete renunciation of war. Furthermore, paragraph 2 begins "In order to accomplish the aim of the preceding paragraph..." This renunciation of war, the renunciation of the use of force, does not recognize even the threat of military force. It states, "In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

Article 9 consists of these two paragraphs, but it has often been remarked that paragraph 1 is a codification of

(Cont'd on p. 8, col. 1)

Resolution... (Continued from p. 5)

Hiroshima Remembrance Day, or Advent Peace Sunday as possible opportunities to do so,

- expand the model of non-aggression among nations by lobbying for similar constitutional language in the United States and Canada, and
- assert that religion should stand for peace, and oppose attempts by those who would use it to justify war; and

Let it finally be resolved that the Common Global Ministries Board supports our partner the National Christian Council of Japan and the Article Nine Conference in calling on Japan to "keep Article 9 and make it a living reality," and appealing universally for an "abolishment of all war."



Takako Doi... (Continued from p. 7)

the content of the war-renouncing Kellogg-Briand Pact agreed in Paris in 1928, which was incorporated into the constitutions of a number of countries as a pledge to renounce war. When we examine other nations' constitutions, however, paragraph 1 in the Constitution of Japan is thoroughgoing and slightly different in terms of the renunciation of war. The difference lies in the fact that the Constitution of Japan clearly states outright that it renounces, and does not recognize, all forms of war. Today, for example, if we look at the constitutions of Spain, the Philippines, or Thailand, they raise the question of the renunciation of war, but state that they do not accept war as a form of sanction or invasion, for example, making them only partial renunciations. The fact, however, that provisions that had not existed at all prior to the Kellogg-Briand Pact began to appear in constitutions after the First World War and even more after the Second World War is something that I regard as an historical development. Viewed from the Japanese perspective, paragraph 2 clearly states that to achieve the aims of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. This stipulates that war potential may not be maintained, and is a regulation stating that the country may not possess a military. This is extremely thoroughgoing pacifism.

However, when I am out campaigning for the Constitution, this is the point at which some impatient people raise their hands before I have finished and say "Ms. Doi, I have a question." "Yes? What is it?" "Doesn't Japan have a Self-Defense Force, and doesn't America have troops stationed in Japan under the US-Japan Security Treaty? In that case, isn't it strange that we're always being told Japan is rigorously implementing paragraph 2 of Article 9? What do you think about this?" they ask. I'm sure that in such a large assembly as this, at least some of you must be thinking the same sort of thing.

Certainly, there are 250,000 members of the land, sea, and air Self-Defense Forces in Japan today. They possess correspondingly powerful equipment. Japanese society has repeatedly debated the existence of this powerful entity during the past 60 years. The government explanation is that it is the result of interpreting the Constitution, an official answer that states, "As long as it is within the bounds of the minimum level for self-defense against an invasion, it does not correspond to the war potential proscribed by the Constitution." I am sure you are already well aware of this. Let us not enter into this debate today. It would take several hours just to explain the history of the post-war controversy. This is, however, an important issue, and I think we can at least say the following.

Pre-war Japan under the Constitution of the Japanese Empire was a military colonial empire. It caused great suffering and harm, both to its own people and to those of

neighboring nations. Post-war Japan, in contrast, oriented itself toward peace and prosperity, restricting the size of its military as far as possible and not launching acts of aggression against other countries. During the intervening 60 years, not a single person has been killed by the Self-Defense Forces. Self-Defense Force members were dispatched to Iraq, a war zone, in 2004. In the Diet debate on their dispatch, then Prime Minister Koizumi emphasized that "The area to which the Self-Defense Forces will go is a non-combat area. They are not going to war." This was in answer to a question to the Prime Minister. The reason why such an explanation and interpretation was developed was that as you know, the Diet is currently in a state of great upheaval over the passage of the "Anti-Terrorism Special Measures Law." But whatever special measures are being prescribed, whether to combat terrorism, send the Self-Defense Force to Iraq, or for any other purpose, as long as Article 9 of the Constitution exists then the Constitution itself does not permit the Self-Defense Forces to be sent overseas bearing arms even if such special measures are laid out. This is why it must be said to violate the Constitution. I am opposed to the Self-Defense Forces taking the sort of action that violates the Constitution. The composition of the Diet changed following the Upper House election, and the Special Measures Law was one of those laws that I knew from the beginning would be opposed if it were brought to the Diet, but even before this, and in future too, if we judge matters in terms of whether or not they are acceptable from the perspective of the Constitution, and we decide that they are not permitted, I believe the correct response is to say a clear "No." Don't you think so?

On the whole, people who take the opposite view that the Constitution must be revised tend not to regard departing from, ignoring, or violating the existing Constitution as an issue in their response to real-life problems, and the fact that they say that revisions to the Constitution should be decided in situations that in no way comply with the actual Constitution can only be described as a topsy-turvy state of affairs. At least, this can be said of Prime Minister Koizumi's answers during the debate – "No, don't worry, all the places to which the Self-Defense Forces will go are non-combat zones," and "They are not going to war." In that case, I don't understand why they need weapons, or why it became such a great debate. In the end, the Self-Defense Forces went to Iraq, where they were protected on the ground by British and Australian forces as they carried out their activities, as a non-military organization that did not engage in hostilities even once.

In this way, the government has already been asked to provide an explanation of the relationship between the activities of the Self-Defense Forces and the Constitution, and the fact that it has been necessary to spend so much time and energy considering whether or not this constitutes the use of military force as a sovereign right of the nation is in

Takako Doi... (Continued from p. 8)

itself evidence that Article 9 of the Constitution is still effective. This is a debate on whether Article 9 of the Constitution applies. Recently, the opposition has become the main party in the Upper House, so that even if the Special Measures Laws are first put before the Upper House it is likely that they will be rejected, unlike the situation prior to the election. It has to be said that this is the result of an increase in the number of Upper House members who believe that matters that violate the Constitution must be revised in light of the Constitution, rather than that the Constitution itself must be revised. This is basically something to be desired, and means that the government must provide an answer when it is constantly asked to explain the relationship between the Constitution and the activities of the Self-Defense Forces. We have to spend time and energy considering whether or not such activities constitute the use of force as a sovereign right of the Japanese nation. I repeat, we can say that this is evidence that Article 9 of the Constitution is still effective. I believe it is true to say that the reason the governing Liberal Democratic Party wants more than anything else to revise the Constitution is that it wants to remove this restraint.

I said a moment ago that after losing the war, Japan got back on its feet and set out on the road to recovery on the basis of its remorse for the war. Looking back, however, I think it is undeniable that particularly during the early days, this remorse arose out of an emotional response to the way people had suffered as a result of the war. I was born and brought up in Kobe, which suffered air raids during March of the final year of the war. My own experience was one of having barely escaped with my life. I encountered scenes that were too terrible to look on directly and which left me wanting to cover my eyes, such as when a mother carrying a baby on her back took a direct hit from an incendiary shell and died right in front of me. Here and there I saw dead bodies burned completely black. I myself lost many of my friends. It was like being in hell. Humans were rendered inhuman. A vast number of people were robbed of their lives without ever living out their natural life spans, and the very first to become victims were innocent children, women, and civilians. This experience was the starting point for my later public opposition to war. War is impermissible, whatever the circumstances. It was with the conviction that to strive for this purpose means being involved in politics that I ran for election to the Diet. For this reason, during the 36 years of my activities in the Diet, I had a single, unchanging slogan: "Put the Constitution into practice, both in peoples' everyday lives and in politics."

As you are aware, around two million people died at a stroke as a result of the atomic bombings of Hiroshima and Nagasaki. From the viewpoint of Japan as a whole, major damage was caused by air raids in many parts of the coun-

try. This was the first time since the start of the modern era that the Japanese people had experienced the tragedy of war. It was horrific. In other words, war had not come to Japanese soil since the Seinan war [of 1877]. Japan had been waging war on foreign territory, mainly the Korean Peninsula and China. Even during the Asia-Pacific War, the only times Japan had fought on its own soil were in Okinawa and Iwojima. Soldiers who had returned from the war hardly ever talked about what they themselves had done on the battlefield, or told the truth about victimization and invasion. A very few of those soldiers tried to witness to the truth about Japan's invasions after returning home, but the conservative government tried to cover up unfavorable matters as far as possible, and the overwhelming majority of Japanese did not even attempt to listen to them.

Another major factor in postwar Japan was that the country was drawn into the Cold War system, and was cut off from China and the north of the Korean Peninsula. The U.S. prioritized its handling of the Cold War, and stopped questioning Japan's actions during the war. As Japan had not only been cut off from its neighboring victim nations but had also become a front-line nation in the Cold War alongside the south of the Korean Peninsula and Taiwan, it became impossible to question Japan's wartime responsibility. In other words, for 40 years Japan was able to run away from facing its own responsibility as a perpetrator. I believe this is the difference between the European nation of Germany and Japan. Germany had to face its own sins in order to be able to live within Europe. To put it in extreme terms, we may perhaps say that because Japan maintained its relationship with America, it experienced no problems at all in its economic, political, social, and diplomatic affairs. Japan during the Cold War underwent a period of rapid economic growth, both enjoying prosperity and assuring the freedom of speech and expression set out in the Constitution; it became a country with no fear of conscription and of equality between men and women, in which people could enjoy their individual lifestyles to the full.

It was during the late 1970s and the 1980s that Japanese society eventually became conscious of its own responsibility as a perpetrator and began to question itself again. This process started out with small citizens' movements, which of course included movements of religious people such as all of you gathered here today. Issues such as colonial rule and the status of Korean residents of Japan started to be raised within society as a result of movements such as opposition to the Vietnam War and solidarity with the pro-democracy movement in South Korea. These were linked with the activities of journalists and researchers, stirring controversy, and gradually became a trend that could no longer be ignored by society. This also began to change school education. It was during the Hosokawa Cabinet, a non-LDP administration, that the government first clearly admitted responsibility for Japan's invasion and colonial

Takako Doi... *(Continued from p. 9)*

rule. Then in 1995, during the Murayama Cabinet, the so-called "Murayama Statement" was issued. This too contained a clear apology for Japan's invasion and colonial rule. It was very late in coming, but what brought about this change was of course the end of the Cold War. The crumbling of the Cold War system led to a re-questioning of Japan's responsibility for war, invasion, and victimization, all of which had been sealed within the system. I remember that it was 1989 when Professor Yun Chung-Ok raised the so-called "comfort women" issue. We may say that the fact that a victim nation made such a disclosure and that a current arose in response within Japan was what led to the declarations by the Japanese government.

However, the right-wing trend in Japan also dates from this time. It represents a sort of backlash. Politicians and right-wing activists who felt threatened by the fact that the administration had acknowledged Japan's invasion and responsibility as a perpetrator began a vigorous campaign. They claimed that acknowledging Japan's invasion and responsibility as a perpetrator was masochistic, and that Japan's wars had been justified. They intervened in the descriptions offered in textbooks, producing new textbooks and other materials that offer historical interpretations favorable to Japan. The same forces intervened in the NHK television program made on the Women's International War Crimes Tribunal. They also launched lawsuits to restore the good name of the former Japanese military, one of which is the suit against Oe Kenzaburo and Iwanami Shoten that is currently underway in Osaka.

The issues most often used by these forces are those of the development of nuclear weapons by North Korea (the Democratic People's Republic of Korea) and of the abduction of Japanese nationals. In 1998, a missile launched by the North flew over Japan, sending the entire country into a panic. There have also been incidents such as a spy ship, described as a "mystery vessel," entering Japanese waters and being pursued by SDF naval vessels and the coast guard, resulting in the Japanese populace feeling worried and threatened by North Korea. The decisive factor was the abduction of Japanese nationals, which was disclosed during Prime Minister Koizumi's visit in 2002. What had until then been suspicion was suddenly transformed into an actual crime, engulfing the entire nation in a vortex of anger. Abduction is, of course, an unforgivable crime that tramples upon human rights. Both the condemnation of the North and the angry backlash by the Japanese people were completely understandable. However, this crime took place under the Cold War system, and although it should have been resolved through calm dialog with the North, unfortunately Japanese society was carried away by emotion, making this sort of response impossible. This issue is still not over and done with.

All this set back the issue of Japan's invasion and responsibility as a perpetrator, and the movement to revise the Constitution in order to possess a military accelerated. This rightward trend culminated in the establishment of the Abe administration. Abe's government revised the Basic Law on Education, which is based on the Constitution, and forced through a law on administrative procedures in preparation for revising the Constitution. As you know, however, Prime Minister Abe was thrown out of power after less than a year as a result of his miserable showing in the Upper House elections. Mr. Abe claimed that he would make a clean break with the post-war regime. Isn't the Constitution the very symbol of the post-war regime? It was this that Mr. Abe wanted to change. He wanted to create a new Constitution, with the most important revision being nothing other than the pacifism I mentioned earlier, that is, Article 9. Ultimately Mr. Abe's assertion was not supported by very many of the Japanese people. That was shown in the election results.

This would have been tantamount to a return from the Constitution of Japan to the Constitution of the Empire of Japan. At one stage, the LDP's revised framework for the Constitution made the concept of the sovereignty of the people ambiguous, and even reviewed the provisions for gender equality. However, the fact that these ideas would never be accepted by the Japanese people, nor would they ever be regarded as acceptable by America and international society as a whole, became an issue. America would also like Japan to amend its Constitution. This is because America wants Japan to revise Article 9 and make the SDF into a military force, so that like the UK and Australia it could engage in military interventions alongside America in the Middle East and elsewhere. This does not mean, however, that America could be expected to accept the revival of the old-style Constitution of the Empire of Japan. Wasn't it America that created both the Japanese and international post-war regimes?

Accordingly, I believe that for America to assert that this post-war regime should be overthrown and to adopt a mode of operation that forces through this content would be a massive contradiction. In considering this point, I regard Prime Minister Abe's fall as being due to a paradox within the forces calling for constitutional revision. Today, Japan stands at a major crossroads, with the right-wing forces appearing to have collapsed completely; but in which direction should Japan now turn? And have those forces really given up on revising the Constitution? Recently, in many places I have visited, people have often asked me, "I'm thinking about this, what do you think?"

Earlier I mentioned the relationship between Japan's right-wing trend and the threat of North Korea, but the situation on the Korean Peninsula is currently undergoing a major transformation. Hasn't the possibility now emerged of a way out of the crisis surrounding the North's development of nuclear weapons, which has continued since the

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mid-1990s? The “nuclear crisis” has been manufactured by North Korea to ensure its continued survival, and the normal way of looking at means to resolve it would be to relieve the strain on the North and open up the environment. In other words, I believe that extricating ourselves from the Cold War in East Asia is in itself the only way of solving the nuclear crisis. In this sense, many people hope that the six-party talks on the nuclear issue will develop significantly and that the relationship between North Korea and America will steadily shift, including the possibility of diplomatic normalization.

At the end of October former President Kim Dae-Jung visited Kyoto, where I attended his lecture. I remember him saying, “Next year, 2008, may be an epochal year for the situation on the Korean Peninsula.” Should a peace treaty be concluded, that would mean that the Korean War would finally be at an end. It would bring to a conclusion the state of war that has continued for the half-century since the armistice agreement was signed in 1953. This movement is due to a policy switch by the Bush administration since the beginning of this year, steering away from forcible measures toward those based on dialog and generosity. I believe that what motivated this shift can only have been the efforts of South Korean President Roh Moo-Hyun, who continued to promote the “Sunshine Policy” of the Kim Dae-Jung administration.

China has also played a major role in the nuclear crisis that started in 2002. China was the only nation able to create the six-party framework that enabled the North and America, which were unable to engage in direct dialog, to sit down at the same table; to accept the difficult role of chairing the talks; to send special envoys to the North when the talks stalled; and to encourage America to engage in dialog. In these actions, I sense a powerful determination for the tragedy of war never again to recur in East Asia. In fact, I have always thought that it should really have been Japan, which has Article 9 in its Constitution, that mediated dialog and created a framework to foster trust between the parties. I still think it would have been wonderful if Japan could have brought the experience of Hiroshima and Nagasaki to the six-party talks where the nuclear issue is being discussed, for example. It seems that there is still a gap in consciousness between us Japanese, who actually suffered nuclear destruction, and other nations, concerning the true horror that stems from using nuclear weapons. And this gap appears to be large.

An atmosphere supportive of the dropping of the atomic bombs, which made the invading Japanese Empire surrender, can be sensed not only in America, but also in China, the Korean Peninsula, and Southeast Asian nations. Hiroshima and Nagasaki, however, constituted humanity’s first ever nuclear war. When nuclear weapons are used, just

how horrific are the results? They defy description. And this is something that must never, ever be repeated. Nuclear weapons and humanity cannot coexist. I believe this to be totally clear. It is my heartfelt desire for both North Korea and America to know even a little about this, and I hope they will then engage in talks on the basis of this knowledge. It was in this sense that I mentioned earlier that we are continuing to think about the issue of Hiroshima and Nagasaki; I believe that the proper way forward for the movement toward peace, putting into practice the perspective of the individual citizen, is a declaration of intent that nuclear war will never again occur either in East Asia nor any other part of the world, working toward the establishment of nuclear-free zones as a concrete movement.

Here I would like to say that the pacifism of the Constitution of Japan definitely does not imply that peace only needs to be achieved in our own nation. The Preamble includes the statement, “We recognize that all peoples of the world have the right to live in peace, free from fear and want.” The peaceful coexistence prescribed in the Constitution of Japan is regarded as something universal that is to be secured for all the people of the world, not only Japan. Japan decided not to take aggressive action against the former Soviet Union so that foreign nations may live in peace, and in the same way it has no right to deprive North Korea of its right to peaceful coexistence. Whatever the country, that country’s right to live in peace is recognized by human society based on universal principles. This is a fundamental principle, and it is clearly stated in the Preamble to the Constitution of Japan.

Until today, the idea of “protecting Article 9” has been condemned as “one-nation pacifism.” I can only think that those people who say this can never have read the Preamble. Perhaps if they read it closely and reflected on its content, they might understand what it is saying.

In fact, if we really believe this, then the spirit of dialog and reconciliation is all the more important. I think this is the spirit of Article 9 of the Constitution. We must prove that standing and facing whatever difficulties may arise, and using wisdom to overcome these difficulties in the march toward peace, will bring peace and stability to the region. Just having this written in our Constitution is useless. Just saying that things are all right as long as Article 9 is in existence is useless, if we do not make any effort to put Article 9 into practice. Unless the intention of Article 9 is fully put into practice, it’s no use. To knock down an opponent who is on the ropes is to turn one’s back on Article 9.

Acting according to the content of Article 9 means tenaciously continuing the dialog with an opponent. President Kim Dae-Jung once told me, “Ms. Doi, dialog is important, but I understand that what is most important in dialog is endurance. We have been enduring for a long time.” I think I really understand what he means. We must never forget that respecting dialog means resolving matters through te-

Takako Doi... (Continued from p. 11)

nacious discussion, however long that may take. My point is that in whatever circumstances, if war breaks out, that constitutes the end. I want to say that it is an ironclad rule that war may never be used as a means, however hard that may be.

I have already left the Diet, but when I was still a Diet member I was the leader of the Social Democratic Party. During that time I published a booklet entitled *A Peace Framework for the 21st Century*, for the purpose of embodying the matters I have discussed today. It proposes a framework for peace with its axis in Asia, and sets out how we can cooperate and work in partnership with each other under the present circumstances. One point was that under no circumstances will we make war in Asia. Accordingly, we will never make Asia a battlefield. I say that for this purpose we need to build a mutual framework for peace in the context of cooperative relationships.

The second point is a call to make Asia a nuclear-free zone. I don't have enough time left to go into details, but I have visited Korea and spoke with President Kim Dae-Jung on this issue. I have visited China and talked with President Jiang Zemin. I have visited Mongolia and held talks with Prime Minister Enkhbayar. All of these people who were kind enough to talk with me were the representatives of their nations, and these discussions had serious content. There are no nuclear-free zones in the northern hemisphere. I am calling for one to be created. There are already five major nuclear-free zones in the southern hemisphere. Maybe because so many countries possess nuclear weapons in the northern hemisphere, there has never been a nuclear-free zone in this half of the globe. In the southern hemisphere, five large treaty-based nuclear-free zones have already been established.

The Treaty on the Southeast Asia Nuclear Weapon-Free Zone already exists, but this is located in the southern hemisphere. We have started to work for the establishment of the northern hemisphere's first nuclear-free zone in Asia, beginning with the establishment of a nuclear weapons-free zone. The process of achieving this includes many extremely difficult problems. Countries that possess nuclear weapons depend on deterrence. Countries that do not possess nuclear weapons, however, cannot develop their argument in practice unless they acknowledge the premise that deterrence in itself endorses the existence of nuclear weapons. When I considered this question, I came to the conclusion that we must be proud of our standing as non-nuclear countries and take responsibility for gradually building up our practical efforts toward the future of humanity ourselves, one step at a time.

I proposed these two points as major pillars for cooperative efforts toward the creation of a peace framework for the twenty-first century. Within this there are still points that

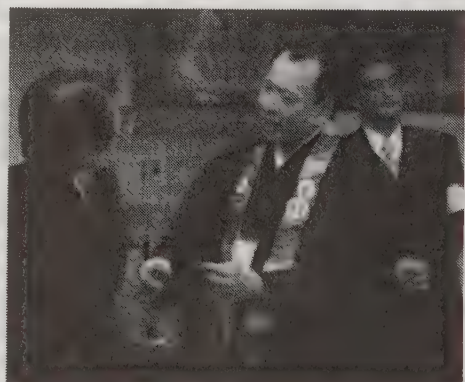
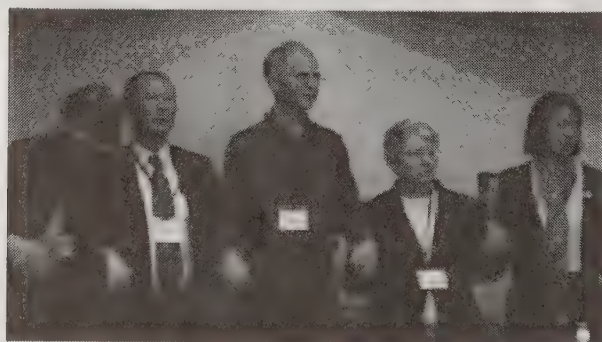
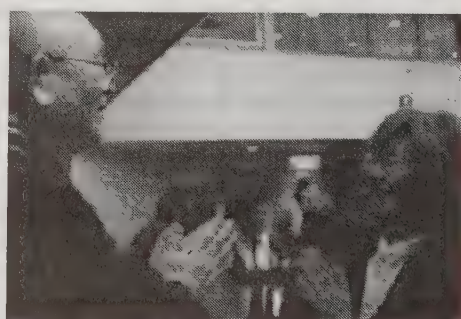
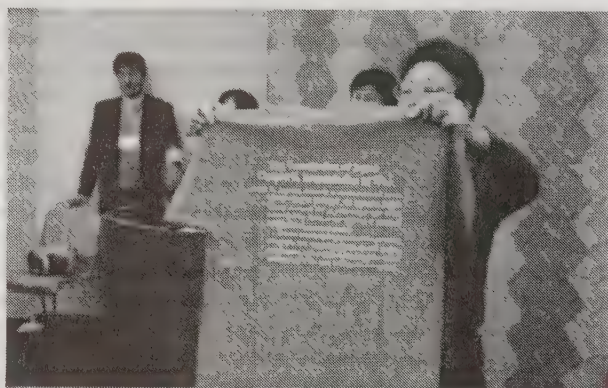
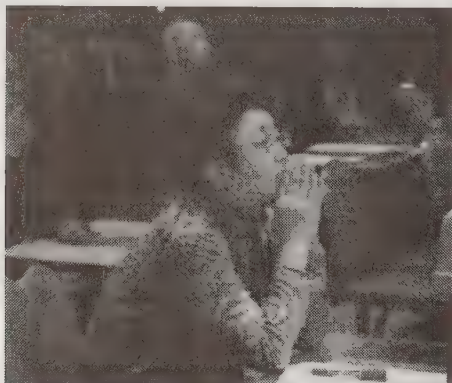
require further practical study and more in-depth or broader content. Nevertheless, I believe that the foundation of making the content of citizens' movements, movements that enable solidarity between the peoples of different countries, a practical reality, is contained in Article 9 of the Constitution of Japan. For this reason, we cannot dispense with Article 9. I regard putting this content into practice as in itself constituting the true meaning of Article 9. From the perspective of human society, rewriting Article 9 or losing it completely would be completely impermissible. The Constitution Campaigners (Kenpou angyou no kai) are working hard on this issue, keeping this sentiment in mind as they continue their efforts.

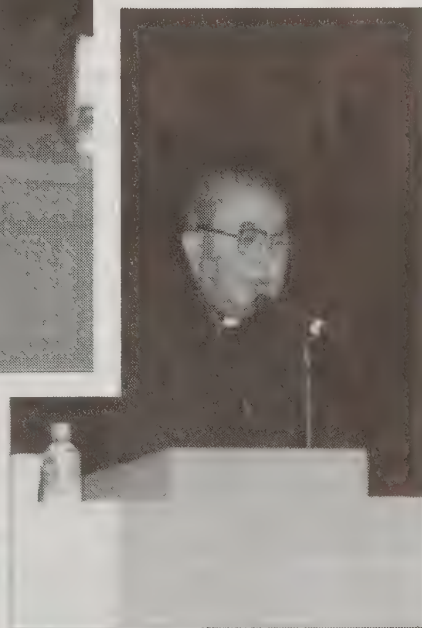
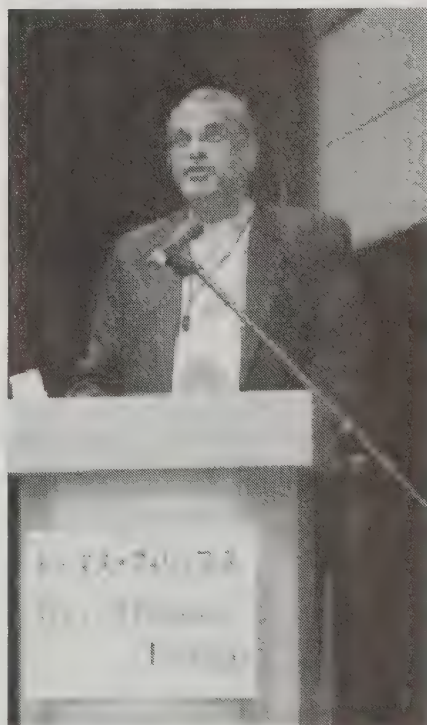
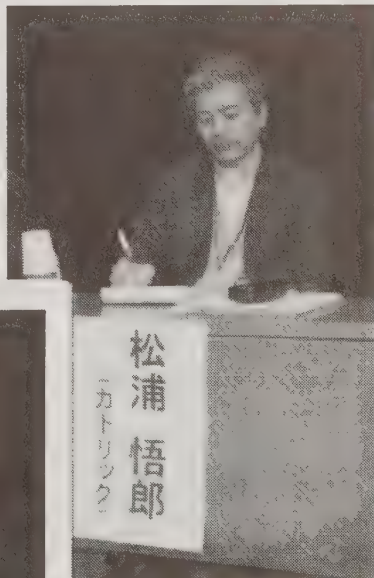
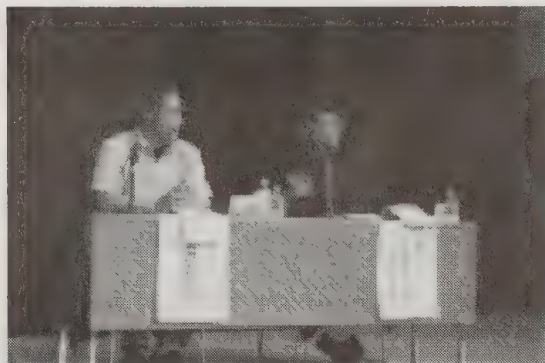
When I talk about the Peace Framework for the 21st Century, many people tell me they have never heard of it before. It must be said that I am bad at publicity. Even if I ask people to publicize it, if those in the media fail to take it up it won't attract media coverage. These circumstances mean that we must also regard publicity as a form of activism. With this in mind, I intend to expand my publicity activities on behalf of Article 9 of the Constitution of Japan widely, both at home and abroad. I hope I can continue my activism in spreading Article 9 of the Constitution throughout Asia for as long as my health holds out.

May I end by expressing my heartfelt wish that all of you continue to enjoy good health and to achieve progress in your activities. Thank you very much.



Article 9 and Peace in Asia





A Letter from Vancouver Save Article 9 Committee

(David McIntosh grew up in Japan as the child of Canadian Presbyterian missionaries, Jack and Beth McIntosh)

Dear Friends,

May 3 marked the 61st anniversary of Japan's "Peace Constitution." The constitution is called thus because it includes the famed "Article 9," which reads as follows.

Constitution of Japan Chapter II:
RENUNCIATION OF WAR
Article 9

Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

This article has allowed Japan, which caused more deaths under its fascist/imperialist rule than the Nazis, to live as a nation of peace since WWII. In 61 years Japan has neither lost nor taken a single human life in military combat. (This should not obscure the fact that Japanese politicians have managed to "interpret" the constitution to allow creation of the "Self Defense Force," which is now ranked the 4th or 5th strongest military force in the world. Japan has also paid many billions of dollars to the US, under the Japan-US Security Treaty—rammed through legislature by prewar Manchukuo governor cum wartime industry/war minister cum untried war criminal cum postwar prime minister Nobusuke Kishi—to maintain a heavy military presence on Japanese soil to this day.)

The current government of Japan, headed by the conservative Liberal Democratic Party (another Kishi creation), has been pushing for decades for revision of the Constitution, specifically Article 9, to allow Japan to send military personnel and equipment to foreign lands. Emboldened by the LDP's large majority win under leader Jun'ichiro Koizumi several years ago, hawkish politicians including Kishi grandson Shinzo Abe set out a timetable for constitutional reform, and has been passing bits and pieces of legislation that would give advantage to hawkish interests in the event of a constitutional referendum.

A Japanese citizens' coalition, called the "Save Article 9" movement, sprang up to defend this jewel of humanity and

now numbers more than 5,000 loosely affiliated groups around Japan. There is also a growing number of groups in foreign countries, including one in Vancouver with over 150 members of several nationalities.

This weekend, an international "Article 9 Conference" is being held in Makuhari, just outside of Tokyo. Participants are global citizens seeking peace in the spirit of Article 9. Peace and justice activists, constitutional experts, ex-soldiers, mothers, professors, politicians, journalists and students have all gathered for educational workshops and networking. Peace seekers who could not attend can register their solidarity by signing a very simple online endorsement. The Conference's final statement will be delivered to the G8 leaders when they meet at Lake Toya, Japan, July 7-9. (G8 countries account for approximately 75% of global arms production and 90% of arms supply to developing countries.)

Please consider adding your voice to this global call for peace. We are seeking individual, as well as organizational, endorsers. If you can persuade any group, institution or business with which you are affiliated to endorse, this would be MOST welcome.

Conference Homepage @ http://whynot9.jp/index_en.html
Petition @ http://www.whynot9.jp/_support/

Also for reference, here is the statement issued by the Asia Inter-religious Conference on Article 9 and Peace in Asia, Nov. 29-Dec. 1, 2007.
<http://ncc-j.org/diarypro/archives/242.html>

In Peace, for Peace

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Asia Sunday

The Christian Conference of Asia

The Christian Conference of Asia (CCA) is a regional ecumenical organization located on the grounds of Payap University in Chiang Mai, Thailand. CCA represents 16 National Councils and over 100 churches/denominations in Aotearoa-New Zealand, Australia, Bangladesh, Burma, Cambodia, East Timor, Hong Kong, India, Indonesia, Laos, Nepal, Japan, Korea, Malaysia, Pakistan, Philippines, Sri Lanka, Taiwan and Thailand. (More information can be found on <http://www.cca.org.hk>)

Every year CCA prepares a booklet with liturgy, songs, and prayers focusing on an issue or concern in Asia suggested from one of the churches or member organizations of CCA. This year Asia Sunday will focus on "Peace Making in Asia and the Realization of Article 9 in Japan". The theme was chosen by CCA and the NCCJ through its General Secretary, Rev. Toshimasa Yamamoto.

This year Asia Sunday was held on May 4, 2008 but congregations are invited to change the date if it is more convenient to celebrate on another Sunday. What is important is to remember Asia in prayer and use this liturgy in your church. Below we have excerpted some of the liturgy from the booklet but you are invited to go onto the CCA website to look at past themes for Asian Sunday and to download the complete booklet for this year. <http://www.cca.org.hk/home1.htm>

Call to Worship

Leader: The grace, mercy and peace of the Lord Jesus Christ be with you all.
 People: And also with you.
 Leader: We have come together as part of the family of God, to offer praise and thanksgiving;
 People: To hear and receive God's word, and to bring our needs before God;
 Leader: To ask for God's forgiveness for our sins;
 People: To seek God's grace.
 All: The joy of the risen Lord be with us all today.

Leader: Blessed are the poor in spirit
 People: for theirs is the kingdom of heaven.
 Leader: Blessed are those who mourn
 People: for they will be comforted.
 Leader: Blessed are the meek
 People: for they will inherit the earth.
 Leader: Blessed are those who hunger and thirst for righteousness
 People: for they will be filled.
 Leader: Blessed are the merciful
 People: for they will be shown mercy.
 Leader: Blessed are the pure in heart
 People: for they will see God.
 Leader: Blessed are the peacemakers
 People: for they will be called children of God.
 Leader: Blessed are those who are persecuted because of righteousness
 People: for theirs is the kingdom of heaven. All: In the Name of

Christ, Amen.

Responsive Reading [based on Psalm 17:1, Habakkuk 1:2-4; Luke 1:46-55]

Leader: Hear, O Lord, our righteous plea; listen to our cry. Give ear to our prayer for it does not rise from deceitful lips.
 People: How long, O Lord, must I call for help but you do not listen? How long, O Lord, how long?
 Leader: We cry out to you, war, violence and bloodshed, but you do not save us; We cry out because of exploitation by the powerful, but you do not hear us; We cry out because of poverty, hunger, and homelessness. They say we are ignorant, lazy and corrupted.
 People: How long, O Lord, how long? Why do you make us look at injustice?
 Leader: Destruction and violence are before us; there is strife and conflict abounds. The law is paralyzed and justice never prevails. The wicked hem in the righteous, so that justice is perverted.
 People: How long, O Lord, how long? Why do you tolerate wrong?
 Leader: The world in which we live and which you entrusted to our care has the resources for people to live a decent life. Therefore, the existing gap between the rich and the poor, and the starvation of more than two-thirds of humanity is a negation of your intention for creation.
 People: O Lord, when will you give us the opportunity to sing to you a new song, like Mary, with the hope to identify you as the God of the powerless and suffering?
 Leader: For Mary, God is not with the imperial powers and their agents.
 People: But God is with those who are weak and vulnerable, and they who will form the Jesus/kingdom community to transform the principalities and powers of this world.
 Leader: He has brought down rulers from their thrones but has lifted up the humble; He has filled the hungry, but has sent the rich away empty.
 All: We are the people of God. We are restless until the world is changed and power is shared to empower the powerless.

Prayers of Intercession

[Hand out paper cranes at the beginning of the service and during the prayers of intercession, have each person write on it the name of a place where peace is needed. Collect the prayer cranes at some point in the service and place on the altar (worship center). People can be invited to come forward to offer their cranes or a basket can be passed around for people to put their cranes in. Later, the cranes can be strung together as a symbol of the power of prayers that are united together. The mobile is significant as it allows the wind to move, symbolizing the Holy Spirit.]

Leader: Compassionate God, we hear the voice of violence everywhere. Fear and mourning grip our souls. Yet we know we are not alone, O Holy One. Give us the wisdom, hope, and courage to work together. Let your Holy Spirit guide us to make changes for peace in Asia.
 Response: God of Wisdom, show us the way.
 Leader: Militarism and war devastate our planet earth. Creation cries out for healing.
 Response: Holy God, bring us peace.
 Leader: Hear the cries of the victims of war and oppression. There are many: the Okinawans, the Ainu, the victims of the A bomb, the former sex slaves of the Japanese military. (add people from your own contexts). May we

Asia Sunday... (Continued from p. 17)

raise our voices together for change and peace in Asia.

Response: God of Wisdom, show us the way.

Leader: Refresh and strengthen those who work for peace in Asia and in this world.

Response: Holy God, bring us peace.

Leader: Let us seek together with our sisters and brothers in Asia and all over the world to bring peace with justice.

Response: God of Wisdom, show us the way.

Close with singing of peace related hymn.

[During the singing, people may come forward to put the prayer cranes on the altar or a table near the altar. A basket

can also be passed around and people put their cranes inside if it is difficult for people to walk to the front of the church. Later the cranes can be strung together and made into a mobile and hung up and used at another service.]

Benediction

Now we shall go to work and live in peace. May God guide us on this blessed path: For every storm, a rainbow For every tear, a smile For every care, a promise For each trial, a blessing For every problem that life sends, a faithful friend to share with For every sigh, a sweet song And for each prayer, an answer Amen.

Please see website for scripture reflections and other prayers. (<http://www.cca.org.hk>)

Peace Concert

(for peace in Asia and support of Article 9
in Japan's Peace Constitution)

A peace concert was held for peace in Asia and support of Article 9 in Japan's Peace Constitution at the Korean YMCA on November 30, 2007. The two singers were Rattlesnake Annie and Noriko Shintani

Noriko Shintani was born in Hokkaido in 1946. She is Catholic and a singer for peace. During the height of the Vietnam War era, in 1969, Noriko Shintani's peace song "Francis no Baiwa" sold over 800,000 record albums. This moving song, about a young girl during the Vietnam War, touched the hearts of many who listened to it. Noriko does volunteer work and charity concerts. She did some volunteer work with Mother Teresa in Calcutta, India and presently does concerts for peace throughout Japan.

Rattlesnake Annie (part Cherokee Native American) was born on a cotton-tobacco farm in Paris, Tennessee (half-way between Nashville and Memphis). In the 1960's, Rattlesnake moved to Texas where she began her friendship and musical collaborations with Willie Nelson. Her songs resulted in three Billboard charted singles. Rattlesnake Annie toured all over the world including Japan. Sony Japan released her album which includes her singing with her good friend, the Japanese singer, Tokiko Kato. In 1993, Rattlesnake Annie came with a group of Cherokee children to Shinshuu Japan International Exposition and Rattlesnake Annie's song, "Mother Mountain," was the theme song.

Rattlesnake Annie also gave concerts in Kobe, Japan for the victims of The Great Hanshin Earthquake in 1995. She sings while she plays her guitar and sings original and well known songs in her own style which is a mixture of blues, country, spirituals, gypsy, and jazz. She has lived off and on in Spain and Mexico where she does music with Latin



Almost 300 people gathered for the peace concert. Old favorite songs such as "Where Have All the Flowers Gone," "Gonna Lay Down my Burden," and "We Shall Overcome" as well as other original songs on peace and hope were heard in the auditorium. Rattlesnake Annie and Noriko Shintani inspired many who attended with their comments and songs.

American musicians. See her website <http://www.rattlesnakeannie.com/>

Dr. Chandra Muzaffar

Excerpts from Dr Chandra Muzaffar's paper 'Article 9 and the Militarised World... What can we do?' Dr. Muzaffar is a Malaysian Political scientist, human rights advocate, President of the International Movement for a Just World (JUST) and Professor of Global Studies at the Science University of Malaysia in Penang, Malaysia. The author and editor of 20 books in English and Malay, he has published extensively on civilizational dialogue, international politics, religion, human rights, and Malaysian society. Among his major publications are Human Rights and the New World Order (1993) and Global Ethic or Global Hegemony? (2005). He was the only Muslim representative at the conference.

Japan's Military Role

Within Japanese society there has always been a nationalistic, militaristic tendency associated with the political right. Groups that reflect this tendency are of the view that only a militarily strong Japan will be able to protect the nation's economic assets and defend a somewhat vulnerable insular society.



Why would the US that had insisted upon disarming Japan in the wake of the latter's defeat in the second world war now want to rearm Japan? There is no need to emphasize that it is because of the US's current policy of seeking to contain China. For some Washington elites, a militarily powerful Japan would not only serve as a counterweight to China but may even be able to thwart its ascendancy. This is why the US is so keen on the abrogation of Article 9.

Global militarization has become an even more serious threat to humankind since it has now found a new *raison d'être*. This is the US led global war on terror. At the same time,

they refuse to address the root causes of global terrorism which are related directly to US occupation of foreign lands, its establishment of foreign bases, its usurpation of oil, and its endorsement of Israeli subjugation of the Palestinian people. As a close ally of the US, Japan is also not willing to come to grips with the underlying causes of global terrorism. In fact, Japanese leaders have often alluded to the threat of global terrorism as one of the principal justifications for rescinding Article 9.

Article 9 and Peace

If this is how Japanese elites and elites in the US and other parts of the world feel about militarization, what hope is there for the preservation of Article 9 and the maintenance of peace? Within Japanese society itself there is—in spite of everything—considerable support for Article 9 and the Peace Constitution. This support comes from people in all walks of life. Because of the terrible catastrophe of Hiroshima and Nagasaki, a significant segment of the Japanese national community is averse to war and remains deeply attached to the ideal of peace.

Outside Japan, in the rest of Asia, especially in Northeast and Southeast Asia, both governments and peoples are inclined towards political stability and economic prosperity which they know are only possible if there is no war or armed conflict. ...It explains to some extent at least why the rest of East Asia rejects almost instinctively the thought of a militarily resurgent Japan. Besides, it brings back bitter memories of a tragic past.

East Asian states are also acutely aware of the mortal danger posed by a militarily resurgent Japan forging an even stronger security alliance with the US. They have no doubt that it will trigger a response from China.

It is not just East Asia which fears war. The world as a whole is weary of war as demonstrated so vividly in the massive global opposition to the US led invasion and occupation of Iraq in March 2003. It was arguably the biggest—and the most extensive—anti-war, pro-peace movement in human history. The protests revealed a profound yearning for peace...

(Cont'd on p. 20, col.1)

Dr. Chandra... (Continued from p. 19)

Peace Proposals

It is this yearning for peace that civil society should harness in the struggle against war, violence and militarization. Article 9 could serve as the rallying point for it embodies an unambiguous renunciation of "war as a sovereign right of the nation and the threat or use of force as a means of settling disputes." Parliaments of the world should be persuaded to adopt resolutions which renounce war and the use of force as envisaged by Article 9.

Islam's Contribution

It is in this regard that we visualize a special role for religion. Islam, like other religions, is orientated towards peace and justice. There is no need to emphasize that the term 'Islam' itself implies peace through submission to God.

Using the new media

One is not surprised by the media's attitude. The mainstream media is after all integral to the US helmed global power structure... It is simply not in the media's interest to criminalize war. This is why we have no choice but to turn to the new media. Through the new information and communication channels available to us — such as the internet and the DVD...

Indeed, criminalizing war should emerge as that fundamental mission that unites people of different faiths in a common struggle. No religion regards war as a virtue. The death and destruction that accompanies war is a denial of life and the sanctity of life that all religions cherish in different ways.

In the ultimate analysis it is because life is sacred in the eyes of each and every religion that the preservation and perpetuation of Article 9 has become such a blessed endeavor.

Education in Japan – Current Status and Issues

A Conference speech given at an international symposium on "Peace and Human Security-Global Insecurity and Overcoming Violence" held from March 30 to April 4, 2008. The organizers were German East Asia Mission, Tomisaka Christian Centre, Korea Peace Foundation.

Rev. OSHIMA Kaori
(Director, Education Department, NCCJ)

1) I am involved in the field of education at the National Christian Council in Japan. NCCJ is made up of 32 member and associate member denominations, churches and organizations. The NCCJ Education Department is concerned about the current status and future issues of Japanese education. I will further discuss these issues.

Status in January 2004

2) The NCC Education Department held a training session and information exchange meeting in January 2004 for the staff of Christian churches, organizations and schools, with the title, "The Amendment to the Fundamental Law of Education and the Future of Christian Education." It was held to raise questions about the submission to the Diet on the proposed "amendment" to the Fundamental Law of Education (FLE) (enforced in 1947) and had intended to convert citizens' rights to the nation's rights. TAWARA Yoshifumi (director of the Children and Textbooks Japan Network 21), was a lecturer at the meeting and he argued that Japan was

heading towards becoming a "country which wages war," by using the example of this following statement which compares the situation to a computer system.

3) Three elements: hardware, system, and software are necessary for Japan to become a country which wages war. They correspond to military strength, legal structure, and public consciousness, respectively. Now that the Japanese Self-Defense Forces has the second largest military strength in the world, the hardware for waging war has been almost completed. The legal system for waging war has also been established through the legislation related to the new guidelines on the Japan-US defense cooperation in 1999 and the legislation for defense on the nation's response to foreign military attack in 2003. The current question is the software, or public consciousness.

4) The public consciousness of a country which can wage war has to support the war or acquiesce in the national policy. Neoconservative education and neoliberal educational reforms have been implemented to change the public consciousness. The former is designed to provide the historical education that glorifies the past war of aggression

Education in Japan... (Continued from p. 20)

and stimulates patriotism and the latter aims to select people who will become leaders of the country of waging war. The present "amendment" of FLE is actually a change for the worse to solidify the nation-led educational reforms and subject the education system to the rule of the nation.

5) His remarks were exactly to the point. For example, the following changes have appeared to promote incorrect history and patriot education as well as selected and elite education.

6) History textbooks stating that the past war of aggression by Japan was intended to liberate Asian countries and civics textbooks stating the superiority of the public to individuals were approved at the Official Commission on Textbooks for Junior High Schools in 2001.

7) Since the legislation of the National Flag and Anthem Law (*1) in 1999, the flag raising of the *Hinomaru* flag and singing of *Kimigayo* have been pushed forward (*2): teachers who resist to the constraints by not standing or singing have been disciplined (*3). Furthermore, the pressure on children and their parents to stand in front of the *Hinomaru* flag and sing *Kimigayo* has increased (*4).

*1: *Hinomaru* and *Kimigayo*, the Japanese national flag and anthem legislated in 1999, were once used for the nationalistic education based on the *Tennou* education system (*Tennou* means "Holy Emperor") and functioned as the symbols of the war of aggression until World War II. *Tennou*, the Japanese Emperor, was considered to be the offspring of the Sun Goddess or a living god. *Kimigayo* has lyrics that wish the eternal governance of the *Tennou*. Even against strong opposition, schools have been forced into using *Hinomaru* and *Kimigayo*.

*2: The rate of schools raising the *Hinomaru* has increased from 95.3% in 1997 to 100% in 1999 and the singing of *Kimigayo* from 5.9% to 100% in Kanagawa prefecture.

*3: Many teachers have been officially punished. For example, in 2000, a music teacher in Tokyo refused to play *Kimigayo* on the piano and received an official warning. Teachers who attended the graduation ceremony with a small blue ribbon (called a "peace ribbon") pinned on their chest to show their objection to the compulsory singing received an admonitory warning on the "breach of obligation to the devotion of duties".

*4: An increasing number of schools are forcing children to stand in front of *Hinomaru* and sing *Kimigayo* by taking videos to confirm their participation and

by making repeated announcements by the principal and assistant principal.

8) The Ministry of Education, Culture, Sports, Science, and Technology (MECSST) of Japan has developed educational materials on morals for classes in elementary and junior high schools, and issued special notebooks called "Kokoro no Noto" or "Beliefs from My Heart notebook," which were started in 2002 to promote patriotism in education (*5). It was shown in May 2003 that a total of 172 elementary schools in 11 prefectures used graded reports in which children were rated for patriotism (*6).

*5: The "Beliefs from My Heart notebook" was developed by psychologists and designed to induce children to become obedient.

*6: For example, children are rated for patriotism and their consciousness as a Japanese on a three-rank scale.

9) MECSST changed their policy in 2002 to allow high-achieving students to learn above the curriculum guidelines (evolutionary learning). In response to the change, textbook publishers have adapted textbooks to contain parts for all children and only for high-achieving children.

10) At the meeting, the attendants recognized that these individual issues were related to each other with the trend towards having a country which wages war, and that the current education not only violates the constitution that advocates the principle that sovereignty resides in the people, respect for basic human rights, and pacifism, but also is incompatible with Christian teaching that places importance on individual dignity. The attendants then promised to cooperate with each other to block the amendment of FLE.

Subsequent and current situations (March 2008)

11) Four years have passed. I will summarize the subsequent and current situation.

12) In spite of the nation-wide large-scale opposition by citizens, the proposed amendment of FLE was railroaded at the Diet in December 2006 and the amended FLE established (*7). Based on the amended FLE, three education-related laws were amended in June 2007. As a result, the objectives of the compulsory education including normative consciousness, public mindedness, and attitude to love the nation and country were established (School Education Law). It became necessary to update teaching qualifications every 10 years (Educational Personnel Licensing Law). Governors and educational boards were given the right to intervene in the education at private schools (Local Education and Administration Law) (*8).

*7 See the attachment for the protest statement of the

Education in Japan... (Continued from p. 21)

NCC Education Department.

***8** Take the *Hinomaru* and *Kimigayo* as an example.

By law, it is considered natural to raise *Hinomaru* and sing *Kimigayo* to achieve educational purposes, but then it is not necessary to update the license of teachers who do not instruct children to stand in front of *Hinomaru* and sing *Kimigayo*. At Christian schools where the *Hinomaru* and *Kimigayo* are not used, official instructions can be given.

13) For history education, the above mentioned distorted textbooks were again approved in 2005 (*9) and employed at two of the 583 national regions. The Official Commission on Textbooks for High Schools disapproved the statement about group self-determination (forced group suicide) at the Battle of Okinawa and deleted sections indicating there were compulsory orders and manipulation by the Japanese troops. This decision sparked massive protests including a citizens' meeting with about 110,000 people in Okinawa to protest the distortion. In response, the commission revised the textbook to suggest some involvement of the Japanese troops. However, the sections that indicated there were compulsory orders by the Japanese troops have not been reprinted. (*10).

***9:** Textbooks for elementary and junior high schools are examined every four years.

***10:** The Battle of Okinawa that occurred from the end of March to the end of June 1945 was the sole ground war in Japan. The majority of about 200,000 deaths in Japan were citizens. Many citizens died in this so called "group self-determination" in which family members and relatives killed each other according to the orders or induction by the Japanese troops or were directly killed by the Japanese troops.

14) Those teaching staff of public schools who refused to stand before the *Hinomaru* and were against singing *Kimigayo*, felt the strong threat of being fired. So far, a total of 248 teachers who refused to stand in front of the *Hinomaru* and sing *Kimigayo* at graduation and entrance ceremonies were subjected to disciplinary actions in Tokyo. Furthermore, students are also pressured because so many teachers have received warnings for their many students who do not choose to stand in front of the *Hinomaru*. A PTA president, who officially criticized the compulsion, was forced to quit. Although many lawsuits were filed against unjust disciplinary actions, many court decisions violate the freedom of thought and conscience, freedom of religion, and freedom of expression and accept the governmental intervention in education, as in the first and second trials of the "peace ribbon lawsuit," which is now being appealed at the Supreme Court.

***11:** The decision for the second trial on the "Peace Ribbon Lawsuit" in June 2007 stated that when the teachers attend graduation and entrance ceremonies, they could not express their beliefs by wearing blue ribbons. Teachers were also told it was unnecessary for them to teach their students about having any freedom of choice. In addition, the plaintiff also declared that he was a Christian.

15) How these "Beliefs from My Heart" notebooks should be handled is one of the important issues at Christian schools. It was proposed at the 18th National Christian School Human Right Seminar that Christian schools outside the compelling power of the government should refuse to receive the "Thought Notebooks" (*12). How the national educational policy should be handled is a future major issue for Christian schools.

***12:** Christian schools use the time slots used for moral education at public schools for classes in Christianity or Bible. Although it appears that no Protestant Christian schools use these "Beliefs from Our Hearts notebooks", some schools distribute it to students.

16) For selective and elite education, the gap between children in wealthy and non-wealthy families has widened in these four years. An increasing number of children try to enter private junior high schools in large cities, such as Tokyo and Yokohama: in some elementary schools, nearly seventy percent of children take examinations for private junior high schools. Many of them attend preparatory schools that cost nearly one million yen a year. At the same time, many children cannot receive even basic elementary school education: a recent NGO investigation showed that a high proportion of children of the foreign migrant workers could not attend school. Typically, they gradually stop attending school because they are bullied at Japanese schools due to their inability to understand the Japanese language but they cannot transfer to an international school due to economic reasons (*13).

***13:** There are about 210 international schools in Japan. Since many of them are not authorized, they cannot obtain official support and therefore place a large financial burden on parents. According to the "2006 Foreigners/Ethnic Minorities' Human Rights White Paper" (Association of Foreigners' Human Rights), the rate of foreign children who fail to attend school was 5.4% in Ohizumi-cho, Gunma Pref. (2003) and around 35% in Oyama City, Tochigi Pref. (estimated in February 2006). The advancement rate in high schools was only several tens of percent. There are now more than 2.08 million foreigners from 188 countries living in Japan.

Education in Japan... (Continued from p. 22)

17) Furthermore, the system for controlling children has been established through the following actions: ranking children based on the national simultaneous achievement test (*14), ranking schools by stimulating inter-school competition (*15), identifying "handicapped" children in the name of the special support program (*16), action taking against absences so as not to allow any education outside of the school system (*17), toughening the juvenile laws by revising it to allow younger juveniles and making crimes committed more serious (*18), and the oppression of sex education (*19).

*14: In April 2007, the national simultaneous achievement test was performed for children in the 6th grade of elementary schools and in the 3rd grade of junior high schools for the first time in the last 43 years.

*15: For example, elementary schools with higher scores on the achievement tests can obtain a larger grant by two million yen per year than those with lower scores in Adachi ward, Tokyo.

*16: The special support program was started in 2006 without a sufficient budget and a support system. It has been criticized as a measure to find problem children in regular classes.

*17: The Ministry of Education, Culture, Sports, Science, and Technology (MECSST) announced that there were around 120,000 to 130,000 elementary and junior high school students who were absent from school for 30 days or more per year (one in about 280 students in elementary schools and one in about 38 students in junior high schools). Although citizen groups have tried to prepare rooms and free schools for children and set up a home school education system, MECSTT focuses on staying in school and preventing absences.

*18: The juvenile law was toughened in 2000 and May 2007: the investigating authority of the police was widened and the lowering of the age limit for reformatory schools was changed in the latest revision.

*19: A total of 116 principals, assistant principals, and teaching staff members at schools for disabled children were subjected to punishment because the Tokyo Metropolitan Assembly considered their sexual education too radical. It is difficult to give any type of easy-to-understand and specific sexual education at Japanese public schools.

Take Back Education!

18) In these dire circumstances, many people have tried to reclaim education from the nation and give it back to the citizens, especially the children.

19) The above mentioned "Children and Textbooks Japan Network 21" plays a central role to block the adoption of the distorted history textbooks. People in Okinawa and the Council of Authors of Social Study Textbooks as well as many supporters promote the movement toward the withdrawal of the examination comment and complete recovery of the original text.

20) As described above, many lawsuits have been filed to protest the withdrawal of the disciplinary actions on the *Hinomaru* and *Kimigayo* issue. Lawsuits have also been filed in Tokyo and Kanagawa to confirm that even teaching staff are not obliged to obey the compulsory use of *Kimigayo* and *Hinomaru* (*20). The network for supporting teaching staff who keep their beliefs by not obeying the compulsory use of *Hinomaru* and *Kimigayo*, including NEZU Kimiko, a teacher of a junior high school, has been spreading (*21). It is hopeful that an increasing number of children and young people are becoming more interested in the movement and think about history and freedom of thought.

*20: The plaintiffs of the lawsuits include 390 teaching staff members in Tokyo and 107 in Kanagawa prefecture.

*21: See the attachment for a copy from the Japan Times, Feb.19, 2008.

21) In addition to the educational campaign against the "Beliefs from My Heart notebook" it is proposed that it should be used as a material for cultivating critical viewpoints, although how it is actually used is unknown. For the achievement report including the rating of patriotism, citizens in Fukuoka City where the problem appeared for the first time, requested to remove patriotism from the report card and it was removed in 2003. Similar cases have occurred in various regions.

22) To improve the education for foreign children, NGOs involved in foreigners' human rights and supporting organizations started an annual multiracial integrity education forum. About 30 international school staff and 300 citizens attended the conference on this forum in November 2007 in Tokyo and adopted the "2007 Citizens' Proposals on Institutional Safeguards for International Schools." The proposed requests were not only for the enactment of the "Basic Law for Multiracial Integrity Education" and institutional safeguards for international schools, but also, as a more urgent issue, the investigation of and support for international schools.

23) Other efforts have included setting up places of support for children who have committed a crime, trial rooms for children who have had many absences and perhaps need alternative education, promotion of inclusive education for both normal and handicapped children, promotion of sexual

Education in Japan... *(Continued from p. 23)*

education, and education against discrimination. The national network established for opposition against the "amendment" of the Fundamental Law for Education" is used to advance these efforts and is used for promoting information exchange and mutual cooperation. Three lawsuits to confirm that the amendment of the law is against the constitution and therefore invalid and claim damages are pending as of September 2007.

24) The "Korai (Korea) Museum" (*22) and "Women's Active Museum on War and Peace" (*23) have held presentations and lecture meetings for not only for the general public, but also children and young people to provide the opportunities for learning.

*22: The Korai (Korea) Museum was established by citizens in Tokyo in 2001.

*23: The Women's Active Museum on War and Peace was established in 2005 by women involved with the issue of the sexual slavery by the Japanese military troops. It contains testimonies, photos, and data about the violence against women during wartime.

25) Christians play an important role in the above mentioned citizen-oriented movements. Furthermore, Christians also organize the "Network of Christian Teachers, Students, and Citizens against Compulsory Use of Hinomaru and Kimigayo" and "National Christian School Human Rights Education Research Association" to protest against the rightward tilt of the Japanese society and advance education that respects individual dignity.

26) Finally, I would like to comment on "Encounter Education" which has recently been promoted in various situations. "Encounter Education" is defined as a field trip or training for searching for the "power of encounter with witnesses of historical events, victims of disasters, people trying to overcome discrimination or handicaps, and peers who belong to different countries, religions cultures, and generations (*24)."

*24: "Progress of Church Education: Christian Education History from Sunday School"

Edited by the Historiographic Committee of NCC Education Division, Kyobunkan Publishing, 2006

27) For example, in response to the distorted history textbook issue, the NCC Education Division started the "Teens Peace Camp" for Koreans in Japan, Japanese and Koreans with the Korea Council of Christian Education in 1999. The 4th camp held in Japan provided 13 teens with the opportunity to visit Nara to learn about the ancient exchange between Japan and Korea and also visit the Osaka area where many Korean residents are living to learn about today's history of Japan and Korea. Such programs for promoting encounters to deepen the understanding of history and culture and increase the ability to establish dialogue and promote relationships have been developed in the Christian and non-Christian societies.

28) Although the Japanese education has been rapidly tilted to the right, various grass-root efforts have promoted education toward peace and coexistence. I would like to believe the power of such grass-root movements and make every effort to realize a society of peace and coexistence.



"Atomic Apology"

By Rev. Dr. Phil Hausknecht

"We Will Never Forget" is the title of a fifty-minute film shown as part of Japan's national religious war memorial at Yasukuni (Shinto) Shrine in Tokyo. The shrine originated in the late 1860s to deify (a process of apotheosis of) Japan's war dead in honor of the newly restored emperor and national unity. Since then the "souls" of all who died in any of the wars that Japan was involved in with China, Russia, SE Asia and the United States are enshrined at Yasukuni.

This film stresses that it portrays the true history of Japan's development for the past century-and-a-half and that Japan's goal in all its wars was to set Asia free – from the colonialism of the West. Britain, Germany, Russia and the U.S., among others, had partitioned and claimed territory in China. In addition, the film states that the U.S. set up racist immigration policies from the late 1800s, and later embargoed goods and oil that thwarted Japan's development and expansion into SE Asia. Thus, Japan had no recourse but to attack Pearl Harbor in self-defense. Such U.S. actions, plus the major fire bombing of major cities and civilian areas in the Spring of 1945 and the atomic bombing of Hiroshima and Nagasaki, will not be forgotten. Nor will the heroic efforts of Japan's military sacrifices be forgotten.

The U.S. has never, to my knowledge, apologized for the atomic bombing of Japan, to ostensibly end WW II. But the Yasukuni film states that the U.S. wasn't thinking so much of ending the war, it would have ended soon anyway, but rather willingly sacrificed hundreds of thousands of civilians as a warning to prevent Russia from post-war Japan involvement. The U.S. has not apologized, but, on the other hand, neither has Japan really apologized for its war atrocities in China and SE Asia, or for the forcing of especially Korean and Chinese women into its military brothels.

Churches in Japan which are members of the National Christian Council of Japan, oppose Yasukuni Shrine for its glorification of war on behalf of Japan's modernization process. The NCC-J has contacted the prime minister requesting apologies for all of Japan's wartime atrocities. The nations of Asia also protest the visits of Japan's prime ministers to Yasukuni Shrine as they pay respect to the deified souls of all the millions of war dead enshrined there.

On the other hand, what about the U.S.? The fire bombings of Tokyo and other cities killed over a hundred thousand civilians, almost as destructive as the atomic bomb. The granddaughter of wartime Prime Minister Tojo, who ap-

proved the bombing of Pearl Harbor, is currently a candidate for public office. Part of her platform is to rewrite Japan's history. She said that the U.S. atomic bombings of Hiroshima and Nagasaki went "beyond all the savage acts that occurred in history up to that time." She also claims that the U.S. is racist because it would have never dropped the bomb on a "white" nation. And, say some, while Japan has Yasukuni Shrine which glorifies Japan's military exploits, what about the U.S.? Isn't there the Atomic Testing Museum in Las Vegas that also shows a film which glorifies the American development and use of the atomic bomb?

In the post-war period, the MacArthur-led Allied, but in reality the U.S.-led, occupation imposed on Japan a democratic constitution. Article 9 states that Japan will never again rearm for war. It is called the "Peace Article" and until recently was considered sacrosanct because most Japanese who had experienced war favored its pacifist goal. However, a current movement seeks to revise school textbooks to include a positive spin on Japan's military incursions in Asia. And some political leaders wish to amend Article 9 or even remove it from the constitution. Growing support is found for strengthening Japan's military budget though it is already comparable to that of England. A large number of people now view Japan as a victim of World War II and U.S. imperialism. There is a subtle political call for a new nationalism and perhaps a new militarism in Japan. There is even the political opinion that Japan should develop its own atomic weaponry.

In fact, while the U.S. inveighs against terrorism, it began its first contact with Japan with a threat of violence. In 1853, Admiral Wm. Perry was sent to force Japan, then a self-isolated nation, to open itself to commercial and diplomatic contact. The U.S. sought supply and refueling stations in Japan on its way to expand the China trade. Admiral Perry was sent with armed steamships and threatened Japan that if it did not accede to U.S. demands, he would shell what is now the city of Tokyo. Japan learned this imperialist model well and followed a similar pattern in its expansion into Asia starting in the late 1800s. The result was WW II and atrocities committed by both the U.S. and Japan.

The Christian church in Japan is very small, a vast minority of less than 1% of the population. Yet, the National Christian Council of Japan is calling for apologies for all of Japan's war atrocities. The much larger Christian church in the U.S. can certainly follow this lead and call for a U.S. national apology for the atrocities of the atomic bombings of Hiroshima and Nagasaki. But more than this, the Christian church can call all of us to repentance, for past

(Cont'd on p. 26, col. 1)

Division of Education NCCJ

(Highlights taken from an article written by Rev. Noboru Hojo, Chairperson of the Centenary Committee)

The Division of Education at NCCJ has had various events this past year. Memorial worship was held to celebrate the centennial anniversary of the Division of Education in May, 2007, at AVACO Chapel. There was also a symposium under the theme, "Pressing Forward to Peace, the Goal of Christian Education in the 21st Century!"

A book called, "Advance of Christian Education-Historical Studies from Early Sunday School Work to Present Day Japan." Valuable information from different church denominations and organizations affiliated with the NCCJ and historical reflections are included by 12 different writers. A

DVD "Advance of Christian Education-Historical Studies from Early Sunday School Work to Present Day Japan" is also available at 1,700 yen from the Division of Education NCCJ.

An exhibition on the last 100 years of Sunday School and Church Work in Japan was held at Seiwa University in Nishinomiya, Hyogo-ken. This event was co-sponsored by the Department of Christian Education at Seiwa University and the Division of Education at NCCJ. The exhibition was held later in May held at the Kyobunkan Christian Book Store in Ginza, Tokyo.

The director of the Division of Education is Rev. Kaori Oshima. She can be reached at Kr-oshima@mbr.nifty.com

Atomic... *(Continued from p. 25)*

and present deeds of harming our global neighbors and even for planning such harm for our neighbors of the future. The words of the Apostle Paul stay with me, "For freedom Christ has set us free" (Gal. 5:1). God's grace in Christ has blessed us with freedom not that we may abuse it, but that the Holy Spirit will call us from the future to live the fruit of the Spirit, "...love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control" (Gal. 5:22, 23).

Repentance, leading to apology and forgiveness, in Christ frees us to love all our neighbors, all the people of God's world, and collaborate for the health and well being, for peace for each person. Repentance is the true apology.

The author of this article, Rev. Phillip Hausknecht, Ph.D., is a retired Evangelical Lutheran Church of America pastor from Las Vegas, Nevada area who has a long history of involvement with the Japanese language and culture. Phil and his wife, Ryoko, served as Lutheran missionaries for twelve years in Japan. Presently he is now the pastor of St. Paul Lutheran Church in Iidabashi, Tokyo.

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April 18, 2008

Dear ecumenical friends:

Greetings from Kobe!

As some of you might have already heard either indirectly or from me, I have started work in a new line of ministry as a chaplain and professor at Kwansei Gakuen University, a Methodist related university, in Kobe. After many good years working at NCC Japan, I felt it was time for me to say good-bye and move on.

For those of you who are already aware of this, this letter is an opportunity to thank you for the many words of kindness and appreciation which you have already offered me, and for those who are not yet aware, this will serve as a much needed communication from me to you.

For the past 15 years, I have been working at NCCJ in charge of International Affairs for the first 10 years and have been responsible for overseeing the overall administration of NCCJ operations in the area of finance and international / domestic church relations as General Secretary for the last 5 years. As NCCJ is always short of staff, I have been a staff for Humanitarian Aid to DPRK (North Korea), the Commission on Faith and Order, and for the Department of Theology and Mission. I also serve on a number of boards and ecumenical agencies. Overall, I have had very rich experiences of working with many committed people in Asia and the world on a number of issues such as the campaign against landmines, jubilee 2000, peace and reunification in Korea, emergency aid through ACT, people's security and peace in North East Asia, etc. I had the chance to travel to many places and to attend various ecumenical meetings, different NCC gatherings and the general assembly of CCA and WCC. There have been success stories, joys, sorrows, and areas of growth. Many, many thanks for bearing with me. You have made me feel proud and privileged to be a part of the ecumenical family. Thank you for the 15 years.

As much I like working at NCCJ, I have decided to move on to Kobe (3 hours from Tokyo) to take up the position as a professor and a chaplain at a Kwansei Gakuin University. For those interested, here is the website.<http://www.kwansei.ac.jp/english/index.jsp>

My new position began on April 1, 2008 since the Japanese school year always begins in April. It is a new beginning and I feel called to take this new challenge. However, I do not plan to draw a curtain on my ecumenical involvement and I will continue to do ecumenical work and be involved with peace and justice issues under a different capacity.

As we were not able to find a new, longer term successor, Rev. Isamu Koshiishi, a moderator of NCCJ and Rev. Kenichi Otsu, a former General Secretary of NCCJ, will kindly agree to serve for one year as interim and acting general secretaries. Please get in touch with Rev. Otsu <otsu@ncc-j.org> for further NCCJ related communication.

Although I am leaving NCCJ, I do hope that our paths will continue to cross in one way or another. I will stay involved with some of the NCCJ related projects after moving and

hopefully stay in touch with many of you. Please drop me a line if you have a chance to come to Kobe, Osaka, Kyoto area in Japan. I will be delighted to see you again. Again, my profound and deep thanks to all of you for what you have done for me during my term in NCCJ.

My email address remains the same, although I do have an additional email address at the university, which is toshiyamamoto@kwansei.ac.jp

May the "peace of God that passes all understanding" (Philippians 4:7) keep you as we go forth on parallel paths, until they again converge.

Peace and Grace,
Toshi Yamamoto (Rev.)

(NCCJ executive secretary of International Church Relations 1993 -2003, NCCJ general secretary 2003-2008 and UMC missionary)

(Rev. Yamamoto will stay involved with the NCCJ Article 9 Committee and as a board member of various ecumenical organizations. He returns to Tokyo twice a month to preach, attend meetings, and see his family.)

"The History of the Ecumenical Movement in Asia" by Toshimasa Yamamoto was published by Shinkyo Shupan on December 25, 2007 in Japanese. The book covers the history of the Christian Conference of Asia, the Japanese and other Asian churches involvement with the peace movement during the Vietnam War, and Christian mission in Asia. The cost is 1600 yen.

